

## Book News and Reviews . . .

"LOST SHEPHERD" — by Agnes Sandford.

In this dramatic and inspiring novel we follow the upswing of a man's spiritual growth as he learns to break through the barriers of convention to a richer life illuminated by faith and hope. Well reviewed.

Good value at 95c plus 18c post.

"GOD'S CHOSEN FAST" — by A. Wallis.

Having proved, over many years, the great value and blessing of fasting, the author has desired in writing this book to share with others what the Bible has to say about this important and neglected subject. It includes a biblical index.

\$1.10 plus 18c post.

"THE BLACK AND WHITE BOOK"

A guide to the world we live in — and how to change it. Sex, drugs, family life, looked at from a revolutionary angle. A challenge in black and white for everyone.

60c plus 12c post.

BIBLE READING AIDS.

1. "TO ME PERSONALLY" by W. Wilkinson. Based on the broadcasts "What the Bible Says". He makes the Bible seem as though it has just been written, and not 2000 years out of date.

80c plus 12c post.

2. "FORTY DAYS WITH JESUS". In the Gospel of St. John. By the Rev. J. Pearce.

Notes written for Bible Study groups in the parish.

75c plus 12c post.

3. BIBLE READING FELLOWSHIP NOTES. For Adults, Youth, and Children.

90c per year.

(Send for details).

AUSTRALIAN CHRISTIAN FRIENDSHIP CALENDAR '73.

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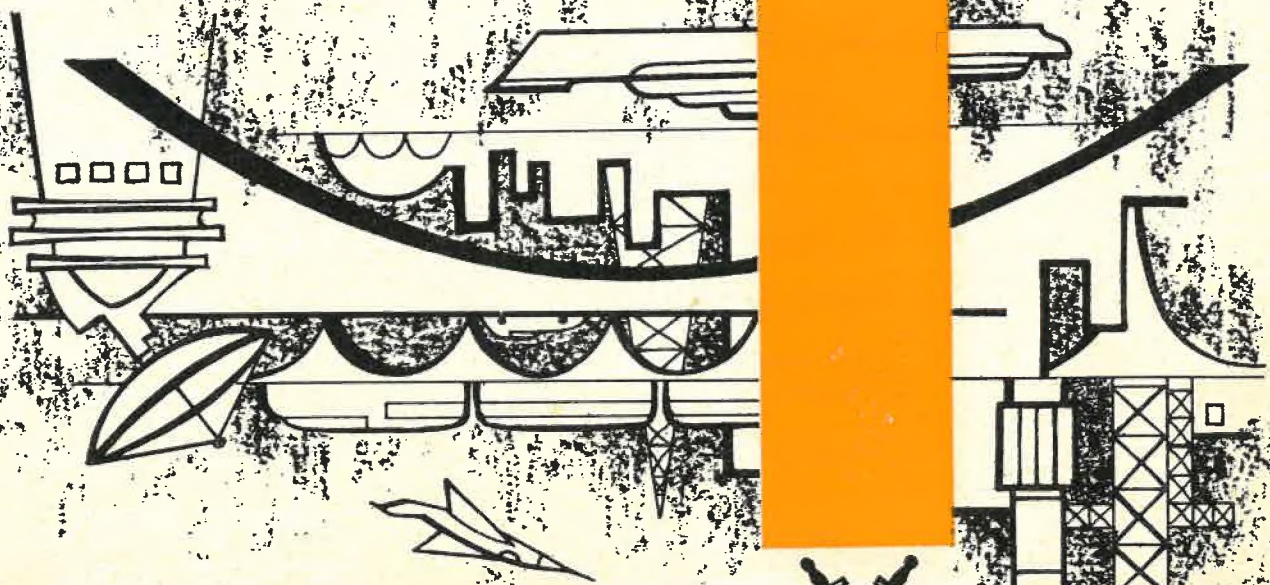
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Category A

# THE

# PIONEER



PUBLICATION OF THE CHURCH ARMY IN AUSTRALIA



WORKERS TOGETHER (continued)

Tuesday afternoons and Wednesday evenings are given over to the primary school students for hobbies. Part of the time is used for handicraft work and part for devotion and learning. The older group is working well, the younger group is struggling, at least the leaders are! The littlies love the handicraft but are not so keen on learning. The children are preparing some 500 Christmas gifts for senior citizens in the area. This is their own idea and my headache!

A new effort that began this week is a get together of English migrants with some of the lodges from the Parish Church. The migrants stay only six months in the area so very little follow up work can be done, but prayer together and friend-

PRAYER IS LIFE (continued)

Himself through the 'still small voice' into the 'silence of eternity' interpreted by love. We may not feel we achieve our desire; but God accepts what we give — the humble effort to be faithful.

CAUGHT AND NOT TAUGHT

To pray is to worship; to worship is to pray — where does one begin and the other end? I usually say to children that worship is giving God what we think He is worth. We were worth the life of His Only Son and, as we learn to pray our lives, we go on giving 'our selves, our souls and bodies to be a living sacrifice . . .'. 'Worship is the characteristic activity of heaven; it is an end in itself, an activity which is its own justification.' Worshiping God with other Christians gives us a sense of belonging. The more we share together, the more we experience care and concern for the people of God. The more concern in making our worship acceptable to God, the less pews will be empty.

Religion still is caught more than it is taught, and all our efforts to spread The Gospel, winning others into The Kingdom, will avail nothing if WE are not worshipping with all our heart, soul, mind and strength.

'To worship God is to be true to oneself as made in the image of God . . . Because God made him, and because God calls him into eternal fellowship with Himself, man must therefore worship.'

In order to fulfil our vocation as Christian workers within the Church, we must recognise the fact that we are called first and foremost to love God for Himself alone, and for no other reason.

Using the Liturgy of the Church, allowing the well-loved phrases to become part of ourselves in our worship, unites us with the whole Church of God throughout the world and with the Company of Heaven. What more could we ask? Our Lord said: 'You have not chosen me. I have chosen you — that you bear much fruit.' It is not for us to look for rewards, not to expect to be successful, or to look for a happy and satisfying and fulfilled life — these may be ours, but we are not promised them. Learning to pray our lives, and not just saying our prayers, there will be times when we will make mistakes; but in all things God gives The Grace. He simply asks us to be faithful.

[Reprinted from the English Church Army "Cross Swords". The writer was formerly a Church Army Sister in England who, for many years, worked as a Children's Missioner].

Children are approached by the usual means of Religious Instruction in the schools and many worthwhile contacts are also made with the parents. Quite a few children from this new area attend Sunday School at the Parish Church but, as yet, there is no Sunday School in my part of the parish. This will come at the right time.

Home visiting will for a long time take up the larger part of my time for I feel that Our Lord's way of personal contact is still the most effective way of bringing the Christian message to those who have not yet had the joy of personal encounter with The Master. Please pray for the work at Riverwood.

PRAYER IS LIFE

Necessity of Worship and Prayer in the Life of the Full-time Christian Worker  
by Sister Jean, Community of St. Francis

On entering a Theological College a young man said, "I don't want to learn how to say my prayers. I want to learn how to pray my life." Every dedicated Christian worker, committed to the work of Christ, desires to pray his life for the sake of The Gospel and the salvation of others.

God calls Christians to give themselves completely, to be united with him in love and fellowship. The fact that God calls some to spend their lives in a particular way, or doing a particular piece of work, is secondary. But the tension places double responsibility upon each individual called to such work.

There is no one road to God; neither is there one route to the life of prayer. Prayer is as diverse as every human being. Just as we search for the way of life which will enable us to give fully, so must we search until we discover the way of worship and prayer, enabling us to share intimate union with God. In no sense have I 'arrived'; in fact, I continually find myself at the beginning.

It is good to remember with thanksgiving all who in some way have helped to shape our spiritual lives, influencing our prayers and setting our hearts on the road of our searching. Writers of bygone days, as well as contemporary ones, have helped my prayer life. Being catholic in reading, I find a wealth of hidden treasure in the most unexpected places!

Discipline is a much despised word these days, because people regard it as an imposition upon personal freedom. "We must be free to pray the way we want to pray." All I say is that discipline has given me freedom, and regular times for prayer and worship are a blessing I would not otherwise have. I do not mean a rigid discipline which cannot be bent or changed when necessary, but a discipline which allows the soul to open and expand to God.

An excuse of many Christian workers in neglecting prayer and worship is that they are doing The

**BEING STILL**

Because of my experience of the riches of God through the prayer of silence, I know this is the way for me. To be united in the prayer of love and silence is my heart's desire, because I recognise it as His desire for me. An ever-deepening desire for union with Christ," wrote St. Hugh of Lincoln — words I echo realising that, whatever difficulties I have to overcome, I can do nothing but take what He gives.

We can only learn to be still and quiet before God by being still, giving God a chance to reveal (CONTINUED ON PAGE 10)



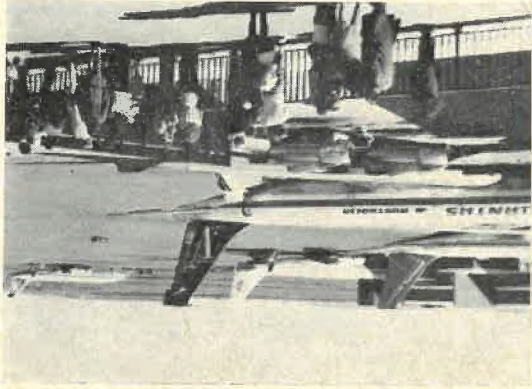


# "I was a stranger and you welcomed me"

Captain Brian Matkinson

*"We've been misled by the Immigration officials, Australians are racists and don't care a scrap if we starve to death." Recently while visiting a family in one of Sydney's five hostels for immigrants, these comments were made by the mother. The family, with five children, had been here a little under two years during which time they had suffered various hardships and were consequently rather depressed.*

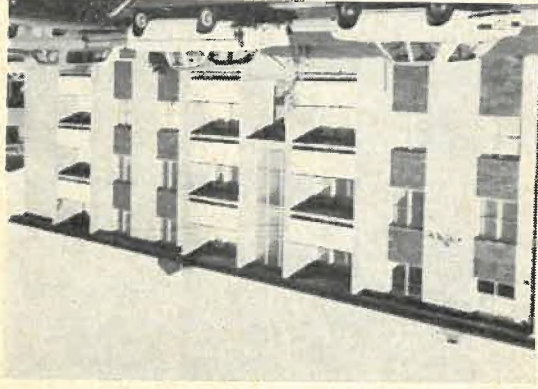
For over five years now, God has been pleased to use me in a ministry to the newcomer. During the last few years a number of changes have come into the immigration programme, necessitating re-appraisals of our outreach. The number of Commonwealth Hostels has been reduced from twelve to five, the staying time of families in the hostels from an average of 39 weeks to 14 and the total number of migrants coming to Australia reduced from 185,099 in 1969-70 to 132,719 in 1971-72.



MOST MIGRANTS ARRIVE BY AIR

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MODERN FLATS FOR MIGRANTS IN SYDNEY

At the same time, the New South Wales Immigration Division has increased its accommodation from one small hostel of 40 beds to two accommodation centres with a total of 350 beds. It has also initiated a programme of bringing qualified tradesmen to occupy fully furnished Housing Commission flats for six month periods. The number of these flats is 90 and they are located in the parishes of Riverwood, Mascot and Waterloo, in the area south-west of Sydney.

Contact with the families in these flats has, in

Young folk, old folk, children, deserted wives, widows, immigrants, service personnel and, overall, a mixture of human happiness and unhappiness. Hundreds of flats, thousands of steps, tons of bricks and mortar, large areas of lawns and many, many trees and you have a thumb-nail sketch of the Riverwood housing area where I live and work.

Problems are many and varied and all seemingly insurmountable to those who bear them. On my arrival in Riverwood my little "arrow prayer" to God was, "Just where do I begin?". My present prayer is, "What do I do next?"

The first three months I spent trying to see people's personal problems objectively and to understand different one's reactions to similar situations and to assess where offers of help might be accepted and where they would probably be refused. I am still trying to work out the answers. I find that as a Christian worker and member of the local church, I have been generally well accepted into the homes I visit. I also find that as a untrained visitor the doors are opened more readily as I am easily recognisable. This doesn't mean that all folk are interested in my being there for their or my soul's good, but quite often my visit is looked upon as a means of unloading a problem or asking advice about normal daily living. For example, during the past week, my helping activities ranged from making baby formulas for a five weeks old baby (with help from a baby clinic) to making curtains for an eighth year old man. These were made with the aid of a very old fashioned treadle sewing machine.

Illness, loneliness, bitterness (particularly in the

by Sister E. Campbell

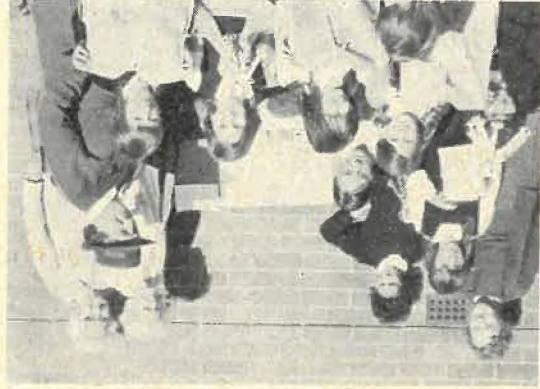
# Workers Together

aged), problems with children and teenage discipline, problems with children and teenage discipline, quite a few of whom are my helpers in each effort made.

So much for all that, but what are we doing about it? I say 'we' for I have a very helpful Rector, Parish Council and members of the congregation, quite a few of whom are my helpers in each effort made.

In an attempt to reach those not interested, or only mildly so, in the Church, we have fortnightly morning teas with time for prayer and simple but important Bible talks or studies. We average twenty women, mostly older folk but with a sprinkling of younger mothers and, on the last occasion, even a lone man turned up. These teas began as friendship times and have developed into something deeper.

(CONTINUED ON PAGE 10)



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